

should be added, disposes us to seek the consolation that are offered by religion. It deepens into misery the irritation which proceeds from an unsatisfied impulse : if we are moved to acquire a thing, consciousness brings home to us the bitterness of failure. And it afflicts us with the anguish of repentance—that feeling which arises from the failure of the conscious will to hold its own against the temptations of instinct. The freedom of the brutes from these refinements of trouble moved Walt Whitman to envy them :—

They do not sweat and whine about their condition;  
 They do not lie awake in the dark, and weep  
 for their sins ;  
 They do not make me sick, discussing their  
 duty to God;  
 Not one is dissatisfied—not one is  
 demented with the  
     mania for owning things ;  
 Not one kneels to another, nor to his kind  
 that lived  
     thousands of years ago ;  
 Not one is respectable or industrious over the  
 whole world.

I. *Errors of apprehension.*—Before conscious-  
 ness are unrolled two sets of images—the  
 the sensory impressions, representing actualities,  
 and the recollections, or memorial visions, that  
 are con-  
 figured up by the memory. The latter  
 may be  
 exceedingly distinct, and are  
 generally very  
 distinct during childhood and in  
 persons who are  
 weakly endowed with critical powers.  
 Their  
 verisimilitude is heightened by the  
 faculty of  
 visualization—or seeing an image in  
 detail—  
 which appears to be strongest when

reason is  
weakest. Children are easily disposed  
to see  
ghosts in the dark, and savage life is  
overshadowed  
by mysterious hauntings. But the  
seeing of  
visions is not confined to the young or  
the un-  
cultured. Many men of intelligence  
have been  
troubled by hallucinations—of  
presences or of  
voices—whose unreality can hardly be  
established